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The chapters dealing with the campaigns follow the text practically without change but the number of footnotes is greater.

The following topics, in addition to those mentioned above, are included among the "Exkurse": I, "Die handschriftliche Überlieferung von Cäsars *Bellum Gallicum*"; V, "Ergebnisse der Feldzüge in Britannien" (=chap. viii of *Ancient Britain*, with some omissions); VI, "Die Schlachtordnung Cäsars," greatly condensed.

The translators have been successful in reproducing the vigorous tone of the original and, as far as I have observed, have done their work correctly.

A map of Gaul, one of southeast England (reduced in size), and one of east Kent, all taken from the English works, accompany the volume.

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Agnostos Theos. Untersuchungen zur Formengeschichte religiöser Rede. Von EDUARD NORDEN. Leipzig: Teubner, 1913. M. 13.

In this book Eduard Norden has sketched as in a comprehensive map a great area of religious thinking and its forms of expression, in the heart of which lies the starting-point of that religious movement summed up in the name "Christian," which has dominated our own western world hitherto. Not far from this starting-point lies the phrase round which the book is woven, the cryptic *Agnostos Theos*, from which Norden draws the tantalizing veil of mystery, so that now it flares forth bright and clear as the point of fusion between the heart of oriental mysticism and the mind of Hellenic speculative thinking, the oriental element prevailing to conquer our Latino-Germanic "universe," as some centuries before the Greco-Roman spirit had permeated the system of the Cypriote Zeno, the son of Manasse, to dominate for its allotted time the Mediterranean *oikoumene*.

It would lead us too far afield to more than mention the channels felt or found by Norden's master mind to lead thither from the oracular bards of Egypt and Babylon, from the heroic strains of Hebrew prophets, from Heraclitus, Hesiod, and Homer, and from the domains of Mithra and Ahuramazda, or of the light-rays that fall thence upon the Greek Gregory of Nazianz and the Latins Augustine and Jerome, and down into our most modern hymnal and psalmody. This bare mention should suffice to indicate, if it does not make clear, the fact that Norden has invested his subject with human interest, that he has successfully linked it in the great nexus of human history at a vital point, from which potent influences carry down to our own thought and feeling. It is one of those books which everyone who lays claim to genuine humanistic culture and interests should read, and, if the reader bring with him a sufficient background of knowledge, it should not fall behind the best of novels in fascination and interest. And no

classical philologist, no historian of the Greco-Roman world, no theologian or Orientalist can afford to disregard it.

It is in regard to minor details only of this masterful work that I venture a few suggestions in this brief review. In verse 10 (Harris' count) of the Solomonian Ode, No. 33, quoted on page 7, the first clause is universally translated: "I am your *judge*." The translation "judge" is very alluring, especially when placed in juxtaposition with Acts 17:31. But the author of the odes very probably knew little or nothing about the Acts of the Apostles (it is, indeed, not certain, that this particular portion of Acts was written, when he wrought), nor does it appear that he was in sympathy with the peculiarly "Christian" turn which the author of Acts here gives to popular ideas and forms of expression of his time. And after all the "judge" is peculiarly at variance with the immediate context: "*and* they who have put me on shall not be injured, but will acquire the new world [of] incorruption." Now, the radicals *dīn*, translated "judge," unvocalized as they are, may also be the very common Persian loanword *dīn*, "religion," i.e., the *εὐσέβεια-γνώσις*, which would fit very well in this context in any except a specifically Christian discourse. This would also agree fully as well or better with the *taibutha*, "goodness," "graciousness," which is personified in the preaching virgin. Having been inclined to this reading for some time, the reviewer is happy to find in the net result of Eduard Norden's investigation an additional point in its favor, quite unintentionally furnished, which to his mind makes the suggestion strong enough to bear public statement.

Another point, at which the reviewer is inclined to go beyond Eduard Norden is in the criticism of the Gospel account of the trial of Jesus.¹ Norden supplements, correctly to the reviewer's mind, the criticism of Wellhausen. But he still speaks (pp. 195-97) of the proceedings before the Jewish authorities as of a *trial* before the *Synedrion*. Against this the following considerations must be urged: The brevity of whole procedure (12 hours only, less rather than more, intervening between *arrest* and *crucifixion*); the late hours on the one hand and the early hour on the other; the fact that no form of Jewish criminal, much less capital trial, which we know of would have been possible under the circumstances; the hurry and secrecy of the entire proceeding and the evident attempt to avoid excitement and turmoil in the immediate presence of the procurator; the restriction of the scene of action to the high priest's palace; the dragging effect of the *καὶ ὅλον τὸ συνέδριον* in both places in the Markan account, which is the only account we have; the fact that not one of the dismayed followers of Jesus actually saw anything of what transpired before the Jewish authorities. All this, and more, which cannot be expanded with the limits of this review, makes it so probable

¹ The reviewer owes his present view to one of those pregnant hints for which George Foot Moore is justly famous, and deems it his duty to acknowledge his indebtedness, without, of course, making that master responsible for any statement here made.

as to be almost a certainty that there was no *trial* before Jewish authorities, but simply a police inquisition resulting in the formulation of charges, and that the word *Synedrion* used in this connection outside of the Gospels deserves to be put in quotation marks.

Another displeasing feature of the volume, which deserves mention, is the poor proofreading which it has received. With no malice aforethought on his part, no less than 18 annoying misprints forced themselves upon the attention of the reviewer. In a cheap Teubner edition this might be condoned; but this is not a cheap edition, nor a cheap book.

It is fitting, however, that we should leave this volume with more pleasant thoughts. In spite of the small defects noted, it remains a rare work of science and art combined in a time prolific of books. May the promising seed in it sown find fertile soil and produce fruit a hundred fold!

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Recent Developments in Textual Criticism. An Inaugural Lecture Delivered before the University on June 6, 1914. By ALBERT C. CLARK. Oxford: Clarendon Press, 1914. Pp. 28. 35 cents.

The first development in the field of textual criticism, which Professor Clark discusses, is the increased attention now being given to local scripts. A copyist who had before him a manuscript written in some other *scriptorium* than his own often fell into error from his ignorance of the compendia in use in the other locality, and in this connection the study which has been made in recent years of the Irish script and of the Beneventan hand have been especially helpful in detecting errors of this sort and in restoring texts.

The important bearing upon textual criticism which the examination of mediaeval catalogues and an acquaintance with the history of a given manuscript have is happily illustrated by the case of the lost Tornaesianus which contained Cicero's letters to Atticus. It had long been believed that this manuscript was copied in the fifteenth century and freely interpolated. Now the Tornaesianus is known to have been in the collection at Cluni in the twelfth century, and deserves the description which Lambinus gave of it as "very ancient."

That the papyri discovered during the last quarter-century lend no support to the theory that extensive interpolations were made in manuscripts at a late date is well known to scholars, and consequently the author dwells briefly on this point.

The importance of prose rhythm, however, in restoring a text he discusses at some length. He even goes so far as to hold that the later Latin writers must be re-edited to rid them of the metrical faults which the emendations of editors have introduced.